

47-5-  
8

**SOCIETY OF INQUIRY;**  
*Princeton Theol. Seminary.*

Case,	I
Shelf,	7
Book,	



Digitized by the Internet Archive  
in 2015





## BAPTIST MISSIONARY MAGAZINE.

Vol. 17.

March, 1837.

No. 3.

## American Baptist Board of Foreign Missions.

## Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from page 30.)

*Balú Island.*

A day or two after the close of our conference, I accompanied Mr. Vinton to Balú Island, to counsel with him on the final choice of a spot for a new station, and to visit some Karen villages, where as yet the gospel had not been dispensed. This island forms the right bank of the Salwen river, from Maulmein nearly to Amherst. It is about seventeen miles long, and six or seven wide, settled chiefly by Karens. No portion of these Tenasserim provinces is more fertile, or more carefully and successfully cultivated. The population of course is dense, amounting to over 10,000. Along the whole island, from north to south, stretches a fine chain of moderately elevated mountains.

Having coasted the northern end of the island, and passed down its western side a few miles, we came to a creek, navigable for row-boats, except at very low tide, and pulled up it to within about two miles of the proposed spot. From our first entrance, at the mouth of the creek, the rice fields engrossed each side, as far as the eye could reach, covering an immense flat, but little above common high-water mark. The walk from the boat to the spot proposed, carried us through villages and rice fields, till we began to ascend the mountain, and then presented enough of the beauties of an oriental forest to keep a transatlantic eye intent. Being in the midst of the hot season, we of course were deprived of its full glories, but many stately trees were bearing

large and gorgeous flowers, beside shrubs and smaller plants, in great variety. The American forests have far more large trees, and less undergrowth, but they have fewer leaves, and scarcely any flower-bearing trees. We were never a moment without a variety of blossoms in sight, and many fruits.

Arrived at the spot, I found it near one of the lower summits, overlooking rice fields, limited north and south only by the extent of vision, and to the west commanding a wide view of ocean, distant five or six miles. A few yards to the eastward is the summit of that ledge, and from it a view scarcely less extensive is had of the Salwen river, Amherst, and the ocean.

It would seem that, though in the jungle, this spot must be salubrious, from its complete exposure to the sea breeze and its great elevation; but I fear it will prove too much out of the way from the main path. After breakfasting on the spot, we descended to the village of the Karen chief, and spent the day making contracts for house materials, and testifying to them the grace of God.

Though we lodged each night in our boat, protected by a thatched cover, and a mosquito curtain, we spent our time and ate among the people. The glance I thus gained at native character was very gratifying. We saw no house where poverty seemed to dwell, (though we passed through four or five villages,) and no disorder in any place. Wherever we stopped to eat we entered a house freely, and were immediately offered seats, and treated with the utmost hospitality. Mr. Vinton heard them expostulating with the servant, as he was cooking our meals, that he had brought rice and fowls, instead of allowing them to furnish our table. This

trait is prevalent among the Karens. The native assistants go from village to village among them, even where the gospel has never been heard, and take literally, "neither scrip nor purse." Every where they are bountifully supplied, even where their message meets only with opposition. Mr. Vinton, on one occasion, went several days' journey among villages, without servant or food, and every where they killed for him their best fowls, and spread before him rice, fruits, honey, and whatever they had.

Among that portion of the Karens lying contiguous to Maulmein, among whom Mr. Vinton labors, there are three churches. 1st. At Ko Chet-thing's village, on the Salwen river, two days above Maulmein, thirty-seven members, five or six inquirers, Ko Chet-thing pastor. 2d. *Newville*, on the Dah-Gyieng river, three days from Maulmein, twenty-eight members, Ko Tau-pau pastor. 3d. *Bootah*, on the river Ataran, thirty-four members, Ko Taunah pastor. The station at Chummerah has been abolished by the removal of all the people. The place is no longer inhabited. This part of the mission to the Karens has five valuable native assistants, including the three pastors just named, besides several young members of the church, in training, who give evidence of being called to the ministry. One hundred and twenty-three persons have been baptized in all.

When the amount of labor which has been bestowed on this portion of the Sgau Karens is considered, these results will appear exceedingly encouraging. Miss Cummings went to Chummerah to acquire the language, but died before she was able to speak it. Mr. Judson commenced this department of the mission, and resided among the people a few months. He, however, retired thither chiefly to be undisturbed in translating, and devoted but a small part of his time to direct missionary labor. Mr. and Mrs. Vinton came out in December, 1834, and their time of course has been almost wholly occupied in getting the language. They have already made a beginning in proclaiming the gospel, but much of their time will still have to be spent in study. They are now the only laborers among this people, and six months of the year they must leave these infant churches, and retire from the jungle to their new station on Balú Island. The past dry season they visited them each, and

passing up the Unselen river, twelve days from Maulmein, established several schools in important villages. They hope, from the elevated position which has been selected on Balú Island, the absence of jungle for many miles on one side, and the full sweep of the daily sea-breeze, to be able to reside there during the rains, continuing the itinerant system in the dry season.

#### *Singular Festivals.*

The festivities which usher in the new year (commencing at the April new moon,) have, for several days past, kept the town excited. Before every Burman house is erected a neat bamboo palisade, six or eight feet long, decorated very tastefully with young palm-trees at the posts, and along the top, pots of water, filled with various beautiful blossoms. The moistened streets send up an enlivening freshness, which, with the odors of the flowers, makes the street like a charming avenue in a garden. The ceremony to which these are preparations is at once absurd and amusing, and seems peculiar to Burmans. It is a general war of water. Every one is at liberty to wet his neighbor, but the compliment is chiefly paid by women to men, and men to women; the children taking the principal share of the business into their hands. I have just been riding along the principal streets to witness the scene, but no one offered to compliment me, or other foreigners, with a bowl of water. They know that foreigners do not relish the sport; though sometimes, out of ill-timed complaisance, they submit to it. Almost universally the people take it pleasantly, but occasionally I saw little fellows chased and overthrown in the dirt, who played off on men. It certainly requires some command of temper, to show entire nonchalance when the children project a forcible stream from large bamboo syringes directly into the eyes and ears, creeping up slyly for the purpose, and running off with exultation. Not a native is to be seen with dry clothes; but "holiday clothes" on this occasion are their poorest.

No one can assign any origin or signification to this custom. It seems as if it must have originated in some notions of purification from the sins of the old, and entering cleansed upon the new year; but Boodhists have no idea of the remission of sins, in any way. Their only hope is to balance them with merit.

Beside this harmless and merry custom, the religious celebrations of several classes of foreigners have kept the town in confusion for a fortnight past. The Chinese have just had their annual ceremonies in memory of deceased ancestors. Hearing, a few mornings since, an uncommon din of great gongs and other discordant instruments, I went to the verandah, and saw the procession pass to the cemetery. It was a meagre affair as to pomp, but doubtless quite as absurd as if it had been in their own country. A succession of tables borne like biers on men's shoulders, were spread with hogs, goats, and poultry, roasted whole, together with other eatables; the horrid music followed, and a procession with streamers, terminated by a man or two with muskets, firing at short intervals. A priest, in proper costume, walked on each side of the tables.

Nothing can exceed the revolting exhibitions made by the Hindoo muslimans, who also are now holding their annual feast of Mohurram. By nature almost black, they make themselves entirely so with paint; many of them adding blotches and hideous figures, not only on their faces, but on every part of their body, and of every colored earth they can find. Some go further, and put on masks of truly infernal ugliness, with horns, snouts, and indescribable distortions. I never beheld them but with fresh horror. Moving about the streets in companies, they writhe in every muscle, some throwing their arms about as if ready to attack every one they meet, and others slapping long flat sticks together, beating on drums, and pieces of brass, yelling and filling the air with clamor. Man could not more brutify himself, even in the madness of intoxication.

These three ceremonies are, perhaps, pretty fair specimens of the habits of the three nations of idolaters. Surely they furnish no ground for the boast of the infidel, as to the purity and nobleness of human nature, evinced by pagans whose morals have not been contaminated by Europeans.

#### *River Excursions.*

Desirous of seeing the people, as much as possible, in their own retired villages, where foreign influence is unknown, and of ascertaining the numbers, locality, &c. from personal observation, I occupied the latter part of April in making two excursions into the interior; one up the Dah Gyieng,

and the other up the Salwen river. In the first, Mrs. Judson accompanied me, and in the last and longest, Mr. J. himself. We slept generally in the boat, stopping at shady villages to cook our food, distribute tracts, &c.

The whole region immediately above Maulmein is alluvial; the rocks chiefly blue limestone of excellent quality. The country is flat, fertile, and beautiful; but though once populous, is now thinly inhabited. The scenery is rendered romantic and peculiar by small mountains, rising abruptly from the level fields to the height of four, five, and six hundred feet; the base scarcely exceeding the size of the summit. In most parts, trees and shrubs cling to the sides; but here and there the castellated and perpendicular rocks project above the foliage, like the turrets of some huge ruined tower. On the summits of many of them, apparently inaccessible to human feet, Boodhist zeal has erected pagodas, whose white forms, conspicuous far and near, remind the traveller every moment that he surveys a region covered with the shadows of spiritual death. Some of the smaller of these hills, I ascended. My heart sickened as I stood beside the dumb gods of this deluded people, looking down and around on a fine country, half peopled by half-civilized tribes, enjoying but half the blessings of their delicious climate, borne by whole generations to the chambers of death. They eat, and drink, and die. No inventions, no discoveries, no attainments, no enjoyments, are theirs but such as have descended to them age by age: and nothing is left to prove they have been, but their decayed pagodas, misshapen gods, and unblest graves.

#### *Remarkable Caves.*

Most of these mountains contain caves, some of them very large, which appear to have been, from time immemorial, specially devoted to religious purposes. The wealth and labor bestowed on these are of themselves sufficient to prove how great the population has been in former ages. I visited, in these excursions, three of the most remarkable—one on the Dah Gyieng, and two on the Salwen. They differed only in extent, and in the apparent antiquity of the idols they contained. Huge stalactites descended almost to the floor in many places, while in other stalagmites of various magnitudes, and fantastic shapes, were formed upon the



floor. In each, the bats occupied the lofty recesses of the ceiling, dwelling in deep and everlasting twilight. In one they seemed innumerable. Their ordure covered the bottom in some places to the depth of many feet. Throwing up some fragments of stone idols, we disturbed their noon-tide slumbers, and the effect was prodigious. The flutter of their wings created a trembling or pulsation in the air, like that produced by the deep base notes of a great organ. In the dusk of every evening, they issue from the cave in a thick column, which extends unbroken for miles. The natives all affirmed this to be the case every evening; and Mr. Judson himself, being once here in the evening, with Major Crawford and others, saw the almost incredible fact.

This cave has evidently been long deserted, except that a single large image at the entrance is kept in repair, before which were some recent offerings. I felt therefore no hesitation in carrying off some of the images.

The last one we visited is on the Salwen, about fifteen or twenty miles above Maulmein. The entrance is at the bottom of a perpendicular but uneven face of the mountain, enclosed in a strong brick wall, which forms a large vestibule. The entrance to this enclosure is by a path, winding along the foot of the mountain, and nothing remarkable strikes the eye till one passes the gate, where the attention is at once powerfully arrested. Not only is the space within the wall filled with images of Gaudama of every size, but the whole face of the mountain, to the height of eighty or ninety feet, is covered with them. On every jutting crag stands some marble image, covered with gold, and spreading its uncouth proportions to the setting sun. Every recess is converted into shrines for others. The smooth surfaces are covered by small flat images in burnt clay, and set in stucco. Of these last there are literally *thousands*. In some places they have fallen off with the plaster in which they were set, and left spots of naked rock, against which bees have built their hives undisturbed. No where in the country have I seen such a display of wealth, ingenuity, and industry. But imposing as is this spectacle, it shrinks to insignificance, compared to the scene which opens on entering the cavern itself. It is of vast size, chiefly in one apartment, which needs no human art to render it sublime. The eye is confused, and

the heart appalled, at the prodigious exhibition of infatuation and folly. Every where, on the floor, over head, on the jutting points, and on the hanging festoons of the roof, are crowded together images of Gaudama—the offerings of successive ages. Some are perfectly gilded, others incrustated with calcareous matter, others fallen yet sound, others mouldered, others just erected. Some of these are of stupendous size, some not larger than one's finger, and some of all the intermediate sizes, marble, stone, wood, brick, and clay. Some, even of marble, are so time worn, though sheltered of course from changes of temperature, that the face and fingers are obliterated. In some dark recesses bats were heard, and seemed numerous, but could not be seen. Here and there are models of temples, kyongs, &c., some not larger than a half bushel, and some ten or fifteen feet square, absolutely filled with small idols, heaped promiscuously one upon another. As we followed the paths which wound among the groups of figures and models, every new aspect of the cave presented new multitudes of images. A ship of five hundred tons could not carry away the half of them.

Alas! Where now are the successive generations whose hands wrought these wonders, and whose hearts confided in these deities? Where now are the millions who came hither to confess their sins to gods that cannot hear, and spread their vain oblations to him that cannot save? The multitudes are gone, but the superstition remains. The people are left like the gleanings of the vintage, but the sway of a senseless, hopeless system is undiminished. Fewer bow in these dark recesses, but no better altars witness holier devotions. May we not hope great things from the effect of a full toleration secured by the present rulers, and a full tide of missionary effort set forward by American churches? Thanks be to God, that a Christian nation rules these provinces, and a Christian community sends forth light and truth. Happy and auspicious is the dawn which now begins to break! May Christians pray it into perfect day.

#### *Karen Christian Village.*

On the third day after leaving Maulmein, we arrived at the newly formed Christian village of which Ko Chet-thing, so well known in America, is pastor. It numbers as yet but thirteen



houses, of which most of the adults are Karen disciples, drawn together to enjoy the means of mutual edification. Thirty-nine members constitute the church, and others are about to remove thither. Few of the great effects produced at Matak, are yet visible here; but religion has already placed this little band far above their wandering brethren in many respects. At least, it has saved their souls! Did it leave them in all their destitution of comfort and refinement, the deficiency, when compared to the gain, would be a grain of sand to the universe!

Mr. Vinton was absent on a preaching tour up the river. Mrs. Vinton received us with a hearty welcome, and the disciples were not behind in paying their cordial respects. My intended visit had been announced to them a fortnight ago, and a church meeting and communion season appointed. Some Christians from other villages had arrived, and others kept emerging from the jungle all day. Several brought presents of eggs, plantains, honey, &c., and the occasion evidently possessed in their minds great interest. A number of serious inquirers and hopeful converts presented themselves. Several, who had for some months given evidence of a spiritual change, asked baptism, and the evening was spent in warm devotional exercises. We lodged in little rooms partitioned off at the end of the chapel, and most of those who came from a distance lodged in the building. It was truly refreshing to hear them conversing, till a late hour, on the things of the kingdom. As one after another at length grew sleepy, he engaged in private prayer in a low tone of voice, and stretched himself for repose on the clean bamboo floor. The voice of prayer was in this manner kept up till midnight.

Next morning we had a church meeting, at which, among other business, three candidates for baptism were received. Some others were deferred for the present. The rude-looking assembly, (lately so rude indeed, and so ignorant of eternal things,) transacted their business with much order and great correctness of judgment. Now and several times before, I addressed them officially, through Mr. Judson, examining into their degrees of religious knowledge, and leaving them various injunctions relating both to temporal and eternal things. In the afternoon we met again, and after re-

ligious exercises walked in procession to the water side, where, after singing and prayer, I baptized the candidates in the name of the Holy Three. The river was perfectly serene, and the shore a clean sand. One of those lofty mountains which I have described, rose in isolated majesty on the opposite shore,\* intercepting the rays of the setting sun. The water was perfectly clear, the air cool and fragrant, the candidates calm and happy. All was good. May that lonely mountain often, often echo with the baptismal hymn, and the voice of prayer. Next morning we had the Lord's supper, and departed, amid the tears and prayers of these lovely children of the forest.

How blessed and golden are these days to Burmah! Men love to mark the glorious sunrise. Painters copy it; poets sing it; all derive pleasure and elevation as they gaze while it blazes up the heavens, turning to gorgeous purple every dull cloud, gilding the mountain tops, and chasing the mists from the valley. God seems present, and creation rejoices. But how much more glorious is the dawn I am permitted here to witness! All the romance which swells the bosom of the sentimentalist, gazing on early day, is coldness and trifling, compared to the emotions a Christian may cherish when he sees the gospel beginning to enlighten a great nation. Surely we may hope such is the case here; and that the little light which has invaded this empire of darkness, will issue in perfect day. I see a dim twilight; others will rejoice in the rising sun, and others in the meridian day. O Lord, come with thy great power. Inspire our churches to do all their duty, and prepare all the people for thy truth.

#### Maulmein.

The city of Maulmein was only a few years ago a jungle, though some intelligent natives affirm that it was once a large city, and the metropolis of a Shyan kingdom, then independent. After the cession of these provinces to the English, it was selected as a military post, and a town sprang up which has continually increased, and numbers now 18,000 souls. The rest of the province contains about 30,000 more, of whom about 7000 are Karens, and 1000 Tannthoos. The city consists

\* Containing also a cavern filled with idols, which, however, I had not time to visit.

principally of one street, which extends along the river about two and a half miles. The river is about a mile wide, with a tide of twenty feet perpendicular rise. In the rear, distant about a quarter of a mile, is a long narrow hill, running parallel to the river, presenting along its summit a string of pagodas mostly fallen to ruin. From a fine road, made here by Sir A. Campbell, the whole city, with the river, shipping, and high hills on the opposite island of Balu, are in full view. On the east and north, the windings of the Dah Gyieng and Ataran are visible, as well as the vast plains and abrupt mountains, which have been described. The location of the city has been found exceedingly salubrious, and gentlemen in the Company's service are glad to resort hither for health, from the opposite shore of the Bay of Bengal. The settlement is too recent to be adorned with noble shade-trees, like Tavoy and Mergui; but is well laid out, and the Burmans, always tasteful in such matters, have planted them to a sufficient extent. Over the water-courses are handsome bridges of substantial masonry, and fine roads are made, and being made in various directions. Many houses are now being built of brick in Calcutta style, and the population rapidly increases.

Being the metropolis of British Burmah, the Commissioner or acting Governor resides here. The garrison consists of a regiment of the line, a detachment of artillery, and some companies of sepoy. The officers of this force, and the gentlemen connected with the civil service, make a considerable circle of English society, which, with soldiers, traders, &c. and their families, ensure all the conveniences of an abundant market, various mechanics, and well-supplied shops. In the market may always be had fresh beef, pork, goat, venison, and poultry, butter, eggs, milk, &c. with great plenty of the finest fish, fruits, and vegetables. In passing through it one day, I counted thirty-two different kinds of fruit, besides vegetables. The price of articles, with some exceptions, is cheaper than in our cities. Fowls two rupees a dozen, rice half a rupee a bushel. The best of bakers' wheat bread is sold at about our rates, and British goods are in general cheaper than with us. On the whole, it is perhaps as pleasant and desirable a residence as any part of the east.

On commerce and trade, there are

no restrictions. Vessels pay no tonnage, and merchandise no duty. Even pilotage is established at low rates, and such as choose to dispense with a pilot, pay only a small sum, for the benefit of the buoys. Ship and boat building, on English and native models, is done to the amount of some thousand tons per annum.

The imports from Tavoy and Mergui, are principally attaps, or denees, (leaves stitched upon strips of rattan, ready for thatching,) damar torches, cardamuns, sapan wood, guapee, rattans, preserved doryans, mats, salt, yams, and ivory. In return are sent to these places, cotton, oil, English goods, paddy, beef, lime, and tamarinds.

From Rangoon are imported cutch, or catachouc, stick lac, gram, oil seed, earth oil, sesamum oil, lappet, (tea,) wheat, ivory, lacquered ware, glazed pottery, jaggery, (black sugar,) Burman silks, tamarinds, chillies, (red peppers,) garlic, &c., and in return are sent areca nuts, cotton, dates, English goods, coconuts, &c.

From Pinang are brought umbrellas, muskets, torches, dates, coffee, &c., and in return are sent chiefly paddy and rice.

From Calcutta, are brought specie, English goods, wines, ginger, steel, rose-water, sugar, and almost the only important return is teak timber. The same may be said of Madras. This is about the whole commerce of Maulmein. From eight to twelve vessels enter and clear per month.

Among the inhabitants, are 500 Chinese, and above 2000 other foreigners, most of whom are from Bengal and Madras. Each class has a place of worship, and adheres to its national costume and habits. The English have a Company's chaplain, and a capacious church. Here service is regularly performed, and the troops are required to attend. The English Baptist church have also a good meeting-house of teak, and one of the missionaries always acts as pastor. At present Mr. Osgood discharges this duty, in connection with his engagements at the office.

Though there is not the slightest restraint upon idolatry in these provinces, the people are certainly less devoted to their superstition than before the war. It is scarcely possible to discover, from the appearance of the streets, when the worship days occur; and the number of priests is much less than it would be among an equal population in Burmah

Proper. The people are evidently ripening for some change. There is therefore eminent necessity for following up, with the utmost vigor, the means for extending Christianity. The morals of the people would greatly suffer by the loss of their religious system, if no other were to be substituted. Such a crisis is not altogether improbable, and the people of God are most affectingly called upon, by the state of the case, to send out more teachers forthwith.

Still, Buddhism is as yet by no means a neglected system. New pagodas are making their appearance in different parts of the city. There are twenty-nine kyongs, containing somewhat more than five hundred priests including novitiates, who are plentifully supported. In the city and suburbs are 78 pagodas, only one of which is of much size. In the image houses, &c. round this latter are 250 idols; all large, and most of them gilded.

The mission here was established with the first settlement of the town in 1827, by Rev. Mr. Boardman. Mr. Judson came also in a few months, and Mr. Boardman commenced the station at Tavoy. It is now the principal point in our mission, having the printing-office, five houses for missionaries, an English chapel, a large teak wood zayat, and smaller zayats in different parts of the town. Belonging to the station are Mr. Judson, Mr. Hancock, Mr. Osgood, and Mr. Bennett. The latter is wholly engaged in teaching an English high school for native children, and is nearly supported by the salary allowed by the Company.

The printing-office is of brick, two stories high, 136 feet long by 56 wide. It contains four hand-presses, and a power-press, equal to two more; twelve small founts of English type, one of Burman, one of Karen, and one of Taling. For these last, there are punches and matrices complete, so that they may be cast anew at any time. The expense has of course been enormous; there being about forty matrices, for the Burman fount alone. A new set of punches and matrices has just been ordered for the Burman character, on a size reduced one third. The upper rooms of the office are devoted to a bindery, storage, &c. The capabilities of the bindery are fully equal to the work of the printing-office. Every part of the labor, in printing and binding, is performed by natives; of whom on an average 25 are constantly employed.

Mr. Bennett's school is large and flourishing. He possesses a happy talent in imparting instruction, and the stated examinations abundantly attest his diligence. The English language is the principal object, and many of the pupils have made surprising proficiency.

The native church under Mr. Judson's care has more than a hundred members. Some sixteen or eighteen are valuable assistants, of whom a part are generally employed at other stations. Such as are employed here, meet Mr. Judson every morning at sun-rise, and give an account of their labors during the previous day, often rehearsing the very conversations. An excellent opportunity is thus obtained for enlarging and rectifying their views, and giving them helpful ideas in particular cases. On Sunday the congregation consists of but few beside the church members. If any attend three or four Sundays, they are pronounced disciples by their friends, and indeed generally become so.

Scarcely more direct missionary labor is expended on this city, than on Tavoy. Mr. Hancock is not yet sufficiently master of the language, to be able to preach, and Mr. Osgood has of course made still less advance. Nor do the printing-office labors of these brethren, allow them to devote much time to study. Mr. Judson has been so much engrossed with revising the translation of the whole Old Testament, and proof reading, for several years, as to be wholly prevented from laboring publicly either in the zayat, or from house to house. Mr. Bennett is confined to the school, the labors of which are truly arduous. Thus this great city, with nominally four missionaries, has no evangelical labor done for it, except by the native assistants. Mr. Judson, however, will be comparatively at liberty after the New Testament which is nearly out of print, shall have been reprinted.

Mrs. Hancock has under her care two schools, containing together twenty-five scholars, a few of them females, which she examines monthly. One of the teachers is a disciple. It is very common for the pupils to be withdrawn after a while, sometimes even before they learn to read. All are required to attend worship on Lord's days, and are both then and at other times instructed in religion. From four to eight of the scholars are supported by the mission, at an expense of about three rupees a month. One of these schools has been



in existence three years, and during that time six of the scholars have passed from death unto life. The other school is but of four months' standing.

Mrs. Osgood has two schools for girls, which contain together nineteen scholars. One of the teachers is a Christian. Christian instruction is imparted very much as in the boys' schools. None of the pupils are boarded at present. One of these schools has existed ten months, the other has just now gone into operation. No conversions have taken place.

#### *English Influence.*

On the 14th of May, the sad hour of bidding adieu to the dear missionaries, and their interesting disciples, arrived; and I embarked for Rangoon. Every day had increased my regard for them, and the probability of seeing them no more, made the last few days truly sorrowful.

In taking leave of British Burmah, I feel bound to record the courtesy and kindness which each of the commissioners, and various other officers, civil and military, extended to me during all my stay, and the readiness with which they gave me useful information. The missionaries also constantly receive from them favors and facilities.

As to English influence in these provinces, on the public morals, it is as a whole, deplorably pernicious. Few of the officers have wives, and most of the rest openly maintain infamous connections with native women. A few of the common soldiers are married, but most of the rest are lewd. The Temperance cause finds few advocates. The Sabbath is not properly observed. To have the natives become Christians, is no part of the care or desire of the majority of their conquerors. Officers have even been known to aid in the repair of pagodas, and to furnish powder, &c. for their idolatrous exhibitions. In fine, though here and there, in the army and out of it, an individual loves and advocates religion, the general influence of the English is decidedly detrimental to its progress.

On the other hand, it is not easy to describe the variety of ways in which English influence benefits the temporal condition of these provinces. It has abolished all those border wars, which kept this people and their neighbors continually wretched. None but those familiar with the country, can describe the evils produced by a Burman war.

The troops are drawn from the remotest provinces, and as they march, laborers, stores, money, boats, and cattle are taken without compensation. They have no tents, no pay, no regular rations, and suffer every sort of hardship. Every where as they go, the people fly into the jungle, leaving their property to be plundered without restraint. Poverty and distress are thus spread over the whole kingdom, even by a petty border conflict. Of course, at the seat of war, every evil is magnified a hundred fold. The mode of raising troops is the worst possible. Each chief is required to furnish so many, and is sure to get rich by the operation. He calls upon those who have money, and suffers them to buy themselves off by extorting from them all he can get. It is just so wherever his men go. If he wants a dozen boats, the richer boatmen pay a bribe and get off, and the poorer must go. So with carts, and, in fact, every thing.—Besides this great benefit, there are many others. Coin is getting introduced instead of their absurd masses of lead and silver. Manufactures are improving. Implements of improved construction are used. Justice is better administered, &c. &c.

The provinces actually under British rule are still more highly favored. Life is secure, property is sacred, religion is free, taxes are light and equitably imposed, and courts of justice are pure. There are no lawyers. Every man or woman pleads personally, and the sitting magistrate decides at once, every case. Other improvements in a thousand forms are made and making, and it were heartily to be wished that the British flag waved over every part of the east.

(To be continued.)

---

### Burmah.

EXTRACTS FROM THE JOURNAL OF MR. KINCAID.

(Continued from p. 257 of last vol.)

January 10, 1836. During my visit in the country, I had repeated applications for medicine. Being aware that I should be thronged by the sick, and thus in a measure diverted from the principal object of my tour in the country, I took no medicines with me, but directed those who needed medical aid to come to Ava. Many of these



have called since my return home, and while furnishing them with something to alleviate or remove bodily pain, I have had a favorable opportunity for giving them religious instruction, and of putting into their hands portions of the Word of life, and besides this have had repeated invitations to visit their villages again.

*Trails of Chinese—Facilities for evangelizing Western China.*

11. I had forgotten to say that, in company with Col. Burney, Dr. Bayfield, and Mrs. Hannay, we went to the Chinese mart a few days since. We found that only a small caravan, of four or five hundred, had come in; one or two similar troops are expected soon, and the first of February, the large caravan will arrive.

It is rather interesting to a foreigner to see a large body of this very singular people, just from their own country. Their features, language, manners and dress, declare them a distinct race of the human family, and in some respects a civilized people; yet the filthiness of their clothes and habits would place them on a level with the rudest tribes of mankind. Perhaps, however, these travelling merchants are not a fair specimen of the nation; yet I am inclined to think, if cleanliness were considered a virtue among the Chinese, filthiness so intolerable and disgusting would not be so prominent a feature among the merchants. Some of them wore beautiful crape and black satin, but they were put on over other garments, that were so defiled, as to defy all criticism in reference to what might have been the original color. I should judge the Chinese to be intelligent, industrious, and rather enterprising; but, owing to their moral degradation, their affections are brutalized and their minds cramped.

Here is a field for Christian effort. There is no nation on earth, that stands in more pressing need of the enlightening and purifying influence of the gospel. They are superstitious, degraded heathen, having no hope, and without God in the world. Perhaps it will be said, the way is not clear for the commencement of labors among that people. The way is not entirely clear, and there is no hope that it ever will be, till the Christian church takes hold of the subject in earnest. Here in Ava and Amarapura are three or four thousand Chinese, and great numbers come and go every year, so that in addition to those settled here, there is an opportu-

nity of having intercourse, by means of the travelling merchants, with the western provinces of China. Were a man to take his stand in Amarapura, he could learn the language, and soon begin active operations among this people, and it is not too much to hope that in a few years the way would be open for planting the Christian standard in some of the cities in the west of China. Ava is but a few days' march from Yunnan, a large and populous province, bordering upon Burmah. Were the churches informed on this subject, I am confident they would seize this position without delay.

17. Besides our usual number, we had four strangers at worship. They were attentive, and occasionally amidst the discourse spoke out loud, expressing their approbation of what appeared to be pertinent. In the afternoon, between thirty and forty called at the house for books, and three persons for medicine.

*Growing distrust of Boodhism—Native church members—Baptism of Ko Geo.*

19. Had a long visit from a priest who has been accustomed to call occasionally for months past. He says his mind is not at rest, and that sometimes he is very much troubled, though he cannot feel clear in abandoning his old religion. That the Christian religion is not true he dare not say, and that his own is false he is reluctant to acknowledge. The state of this man's mind is a fair specimen of the feelings of a great number who have read our books, and, if nothing more is gained, there is at least a conviction on their minds that Boodhism may prove an imposition. Truth is mighty and will prevail, but without an unction from heaven, the heart remains untouched.

23. For three or four days past have given away about 800 pages of tracts per day, at the house, besides a considerable quantity given by some of the native brethren, who have made little excursions in different parts of the city. The Psalms are sought after and read with great avidity. Every Burman who has read them, speaks of the Psalms in the highest terms.

25. I have just received from Dr. Jewell, of Philadelphia, a large box of medicines, put up in the best manner. This is a great treasure in such a part of the world as Ava, and I trust will observe the blessed cause of the Redeemer. The medicines were judiciously chosen, being those kinds most needed in a tropical climate.

26. Several government officers

called, and among them one woon-douk, (the man who joined with the Me-a wa de woongee, in opposing me, when I was called to the king's court.) They were very friendly.

27. Went to a temple near evening, and conversed with a large number of elderly people, who were worshipping an idol of great size.

31. Lord's-day, preached from Romans, viii. 16, 17. After a short intermission, administered the Lord's Supper, assisted by br. Simons. The native members present, were Ko Gwa, Ko Kai, Ko Thla, Moug Shway Nee, Moug Oo Doung, Moug Too, Mah Dike, Mah Pwa, Mah Nwa Oo. Those absent are Moug Moug, Moug Na Gau, Moug Shway ra, and Mah Shan.—Moug Moug having a sister in the palace, is obliged to be at her call, and consequently can seldom command his time, Moug Na Gau is with brother Webb, in Rangoon, Moug Shway ra and Mah Shan are living about forty miles from Ava. Four persons besides school children were present. One of them has been an inquirer for a long time; the others I cannot call inquirers, though they are friendly and well-disposed. Towards evening, twenty-five or thirty called for tracts; some of them were Shyans.

February 2. Col. Burney has just received intelligence from Captain Hannay, who is now at Mo goung, the most northern city of Burmah. He writes that many priests and others come to him for books, and if he had some he could dispose of them to good advantage.

3. During an excursion in the city, this morning, had a long and rather interesting conversation with seven or eight respectable Burmans. They reasoned calmly on the subject of religion, acknowledged their strong prepossessions in favor of what they had been taught from infancy, confessed they had many doubts about the truth of Boodhism, and promised to read the tracts I gave them with care.

7. Lord's-day, after worship, Ko Geo asked to be baptized, and admitted a member of the church. We had much conversation with him about his knowledge of divine things, and were much gratified with what he said.

10. Ko Geo came forward again, and after examination we were all convinced that he was a fit subject for baptism. He said, "he solicited no worldly favor, he asked no worldly good; his desire was to be numbered

among the disciples of Christ, and live and die a true worshipper of the only true and living God." We repaired to the usual place, and once more went down into the Irrawadi, and baptized another redeemed Burman. Ko Geo is a tall, fine-looking man, more than fifty years old—is well acquainted with Burman books, and has travelled extensively. For several years he had charge of five hundred soldiers, and has fought the Siamese, the Shyans, the Asamese, and afterwards was led against the English. Since these wars, he has led a private life, and given himself up to all the requirements of Boodhism. By his friends he was considered a man of great zeal and devotion, and he considered himself as having laid up a good stock of merit for time to come. While in this state of feeling, about one year ago, he heard the gospel from Ko Gwa. It was a new thing, and struck at the root of all his fancied goodness. He did not believe, and being a metaphysician resolved to read a book that he might be able to show the absurdity of its claims. He read, and soon after had another interview with Ko Gwa. His confidence in Boodhism was shaken: he became anxious, and at times distressed about his future state. Soon after this, he abandoned the religion of his ancestors, continued reading the word of God, and became a constant visitor at the house of Ko Gwa, where he heard the gospel, and it was not long before it was to him the "gospel of peace."

Our readers have been apprized that Mr. Kincaid, with his family, visited Rangoon and Maulmein, in the early part of last year, and was present at the Conference held at the latter place in April. The following are the principal incidents of his

#### *Voyage to Rangoon.*

11. Having every thing in readiness, about three o'clock in the afternoon we took leave of our friends, and embarked for Rangoon. Br. and sister Simons, the native Christians, and other friends, accompanied us to the boat. With feelings little less painful than when I last looked on the shores of my native land, I now looked back on the city of Ava, and as the boat glided onwards I continued to look back till the last glittering spire faded away in the distance. If there is any place that we can call home, it is here; and though it be a dark place, a land full of idolatry, we have many friends, some of

whom are rescued from the dominion of idolatry and sin, and others are inquiring after truth. We hope to return by the middle of May. In order to get a pass I was obliged to call on several government men, and finally to the king's high court, before the woongees. I told them, as I was a religious teacher, and not a merchant, it was not right for me to pay money for a pass. They said every boat, according to its size, paid for a pass, and that it was a part of the king's revenue. I replied, every merchant should pay, because he receives money for his merchandise, and that was the very reason why I should not pay. They said, Very well, you shall have a pass without charge. They inquired if Mr. Simons remained, and when I expected to return, and on the whole appeared very friendly.

12. Have passed a great number of very pleasantly situated villages, but made only one stop, for about an hour and an half, where I gave away forty-three tracts and two copies of the Psalms. We reached Menmo at dark, and gave away a few tracts.

13. During the day we have had high winds. At evening reached Meadau, and, soon after dark, the storm became a tempest. Two boats near us, through the violence of the winds and waves, went to the bottom, but no lives were lost. Nothing can exceed the beauty of the scenery on each side of the river, spotted with villages, and groves of tamarind and palm, and all the intermediate grounds under cultivation; droves of cattle here and there feeding; occasionally a mountain lifting his head in the distance. On account of the storm, and the danger our boat was in, I spent but a few minutes on shore; had some conversation with eight or ten, and gave them a copy of the Psalms.

14. Reached Pa koke ko near evening, gave away a few tracts, and was able to do nothing more, as fatigue and a drenching in rain last night have brought on an attack of intermittent. This is a large town, and on my return I intend spending several days here.

15. About four o'clock in the afternoon, we came before the ancient city of Pugan. I took Moug Oo Doung, and went into the city, gave tracts to thirty or forty Shyans, and as many Burmans. Visited an old but very splendid monastery, was kindly received and listened to, for some time, but the Abbot, or head priest, would not allow the monks to take books; he said he was eighty-six years old, and had been

a priest more than fifty years, and therefore I ought to consider him a wise man.—I returned to the boat with a burning fever.

16. It was hardly day-light when we left Pugan, and, after sailing about forty miles, came before Pakon gnae, a very large and delightfully situated town on the east side of the river. Gave away about 200 tracts, and was too ill to do more.

17. Came to Magwé before dark, having passed ten large towns, besides a great number of small villages. Read and explained to a considerable number on shore, and gave forty or fifty tracts to those who came to the boat.

18. The wind being favorable, we have sailed fifty miles. Part of the way has been through a wild mountainous country, with only here and there the huts of fishermen, yet this evening we have come into a fine cultivated valley, and have fastened our boat before S'hen baung, a large and pleasant village. Found several here who have read our books.

19. On account of high winds, was disappointed about reaching Yatt'haung, or Tharet, two large towns standing on opposite sides of the river. We staid before a village of 100 or 120 houses; gave about thirty tracts, and medicine for three sick people.

20. The sun was not down when we came before Me a wa de, and fastened our boat for the night. The village stands on a high point of land, and the whole country is broken into mountains and vallies. A large district here, of which this village is the centre, is the domain of the Me a wa de woongee, Moug Sa. I went to a monastery near the middle of the village, found twelve or fourteen monks, and a few other persons, with whom I entered into conversation; made them confess, by quotations from their own books, that nothing made by the hands of men is God, or can in the least represent the image of God. After being forced to confess this truth, I pointed to a pagoda, and said, Why do you worship those bricks, and say you worship God? They replied, "A relic of Gaudama is there, and so we call it god, and worship it." And so a relic is nothing but material substance, a bone, or a hair, and is less an object of reverence than the meanest insect that moves. They replied, "What you say is very true, but how can we worship a being that we cannot see?" This is a foolish question, for you might as well say,



we cannot love and reverence our parents who live in Ava, because we cannot see them. The truth is, you do not know God, you do not know yourselves, and you do not know the law of God; and that is not all, you love and worship a lie. After considerable conversation, I distributed thirty or forty tracts, and gave a copy of the Psalms to the head priest.

21. Having a very favorable wind, we sailed about fifty miles, and put up at Ta yoke mau, a large village on the east side of the river. Just before evening, we passed more than a hundred boats, containing as many families, fleeing, as they said, from the tyranny and extortion of the Rangoon woongee. Some distance from Prome, we saw another fleet of boats fleeing from Rangoon for the same reason.

22. Reached Monho, a considerable village on the east bank. Villages are to be seen in every direction, on each side of the river, and far into the country. Had some conversation and gave away a few tracts. One man, of very respectable appearance, said he had read some of these books, and liked them much. Having no native assistant, and not being very well, I am able to accomplish but little.

24. Came before Danubu, about sundown, but was not able to do much. I should judge there were fifteen hundred boats lying before the city. Gave away a few tracts in the evening to several intelligent looking Burmans.

25. It was dark when we reached Sa m louk. I did not go into the village, but the bank was crowded with people, and I soon entered into conversation with a group, who had their mats spread on the ground where they intended to sleep. The people appeared interested, and asked me to sit down and explain to them this new doctrine more fully. I sent a boy to my boat for a lamp, and then read and explained the Catechism to a large and listening assembly. Mrs. K. had a large group of females around her, who were equally attentive. All begged for tracts and promised to read them with care.

26. About noon came to Cotiya, and several other villages lying near, where we learned that Mr. and Mrs. Webb have been spending several days, teaching in all these villages the things pertaining to the kingdom of Christ. I soon found they had heard a good deal about the way of life. Several invited me into a house, and soon twenty or thirty came round to hear the divine

law. A very respectable looking man brought forward the 2d vol. of the Old Testament, given him by Mr. Webb. I read several passages, and addressed them more than an hour. I then returned to the boat, and found ten or twelve males and females round Mrs. K., listening to the Golden Balance, which she was reading and explaining. From what I can perceive, br. Webb's labors here have made a good impression, and I trust some good to souls will be the result.

27. After being absent two years, ten months, and thirteen days, we find ourselves again in Rangoon. The brethren and sisters gave us a most cordial welcome.

---

EXTRACT OF A LETTER FROM MRS.  
KINCAID AND MRS. SIMONS.

The communication from which we extract the following, was addressed to the ladies of the Baptist Church in Charleston, S. C. and was published in a late number of the Southern Watchman. It gives a particular view of the

*Character and Condition of Burman  
Females.*

During our residence in Burmah, we have seen much in the character and manners of the females, that has made us blush for poor human nature; and we have felt that it is a miserable lot to be born a heathen female. Yet, it is encouraging to be able to say that, though females in this country are fallen and degraded, they are not utterly so. There are yet a few traits in their character, which we may call amiable.

Such is their affection for their offspring—Burmans love their children; and they fail more in a misguided and ill-judging fondness for them, than in any want of tenderness, or severity of discipline. For their female children, they have an equal affection as for the males. Chinese and Hindoos are said to destroy their children. Burmans never do this. There are instances of abandonment of infants; but these instances are confined to the same class of characters as abandon their children in England and America; and are not more common, perhaps, than in those countries. They sometimes sell their children, but only in cases of extreme poverty, and also in cases of inveterate obstinacy on the part of a child. These cases are very rare, however, and by



no means creditable to the parents, among their countrymen. The birth of a female is not, as in Hindostan, considered a misfortune. They are supposed to possess souls, the same as males; yet, without depreciating in the least the worth of females, males are considered *more excellent*.

The bringing up of children is left almost wholly with the mother. An ignorant heathen herself, she is but ill prepared for her important charge. The system is that of extreme indulgence. Whatever her child cries for, it obtains, however injurious it may be. The consequence is, as might be supposed; the child grows up ungovernable, selfish, and deceitful. The too great indulgence of the fond mother is often repaid by filial disobedience and neglect. They clothe their little girls about the age of three or four years; the boys a few years later. It is to be regretted that the Burman female dress is far from being modest or becoming. Indeed, in this respect, their mode of dress is more exceptionable than in any other race of females we have met in Asia. Yet this is more the fault of their predecessors, than of the present generations, as no one, however well convinced, would venture upon an effort at changing fashions, which have existed from time immemorial.

Girls are not generally taught to read, though the practice of teaching them is becoming more customary. Their employment is nursing children, drawing water, running on errands, and selling in the market. Compared with the surrounding nations, their habits cannot be said to be more filthy or idle; but, compared with the standard of these virtues in Christian countries, they appear to great disadvantage.

When a girl arrives at the age of fifteen years, she is considered marriageable. About this time she makes extra efforts to show off her person to advantage. When she appears abroad, she is careful to have her person and clothes clean. She collects as many ornaments as she can afford, to decorate her neck, fingers, and ears. She also takes great pains to tie her smoothly combed black hair in a graceful knot behind, and having well powdered her face, and perfumed her clothes, she goes abroad, morally certain of the success of her attractions; nor is she often disappointed. Some one of her own rank fancies her, and if she is equally pleased, the young man makes a present to the parents, generally about the

value of fifteen dollars, and obtains her in marriage.

The middle and lower classes celebrate their marriages by a feast, having no other ceremony. The royal family and nobility conduct their marriages differently. Infants are betrothed by their parents, and when arrived to a suitable age, if no objection is made by any of the parties, they are married. These marriages are solemnized by protracted feasting, giving and receiving presents, joining hands, repeating passages from Pali books, with great rejoicings.

The king has four queens, thirty wives, and five hundred female attendants, generally considered as concubines. Each queen has a separate palace, connected with that of the king by openings and verandahs. Each wife has her house in the palace yard. The children of these females are considered of no consequence, except those of the head queen. These have princely rank, and are heirs of the crown. The head queen has one daughter, about fifteen years old, the pet of the palace, and, in concert with her mother, the governess of the empire. If any important favor is to be solicited from the king, his majesty is not petitioned in person, but the request is laid before his daughter, or the head queen, with valuable presents. If they smile upon the petition, it is sure to be granted by the king; if they do not favor it, the petition is not presented. It is true, the king is suffering under a species of insanity, or mental inability; yet, in such a case, it would seem that his son, by a former queen, and heir apparent, should be prime minister of state, rather than the queen and daughter. She sufficiently shows her desire for pre-eminence by preventing his just claims, and taking his office.

Female influence is not confined to court life. In the management of family affairs, and concerns of business and trade, the commonest Burman woman rules her husband. If he should be so presumptuous as to make a bargain without first consulting her, she will, most likely, frustrate all his plans. Business affairs being left almost entirely with females by common consent, they have acquired great expertness in trade, and can be seldom overreached in making a bargain. Yet, as far as we have had opportunity to observe, they are honest in making purchases; and, on account of their cleverness, we employ them with far more confidence than men.

Polygamy is practised among all classes, but chiefly among the great. All of them have a plurality of wives, and most of them a great number. A short time since, Prince Surrawa, the king's brother, invited us to walk in his garden. When we arrived, we found him walking in his garden with an infant in his arms, of which he seemed very fond. After taking us round his fine and spacious garden, he conducted us to the front of his house, and introduced us to his head wife, and a score of daughters, all apparently of nearly the same age. Their countenances were very fine; one especially, of whom the Prince seemed particularly fond, appeared extremely interesting. He observed that his oldest daughter, i. e. the daughter of his head wife, was well acquainted with all their books, with astronomy, and all their sciences. We asked him how many children he had; after stopping a moment to think, he said, "above forty." Then smiling observed, "Your custom is not like ours; you have but one wife, we have as many as we like."

The law of divorce does not recognize any crime in particular. It allows any who choose, to separate. Hence, divorces are constantly taking place, and new connections being formed, to the great disturbance of order and morals in society. A great part of females at the middle age, have had more than one husband, and have two or three kinds of children.

There is a law prohibiting any female from leaving the country. This law extends to animals, as well as women. Many families, however, escape privately from Rangoon into the Provinces, where they can enjoy a more liberal government. If males leave the country, their families are kept as hostages, to insure their safe return. If they do not return in a specified time, their families are annoyed by threats, and extortions of money from officers of government. If they do not return at all, their hostages are thrown into prison.

Burman females have a strong attachment to their own religion. They are as active in promoting its interests as the other sex, and we have thought even more so. It is their appropriate vocation to feed and clothe their priests. We cannot walk the shortest distance in the morning, without seeing these yellow-gowned priests standing before the door of a Burman house, with a rice pot in their arm. Without a word passing on either side, the woman of

the house comes out and puts one or two cups full of rice into the pot. The priest then walks gravely away.

You will not smile to hear that these idolatrous females have religious societies, or perhaps, clubs would be a better name, in which their object is to accomplish a great amount of labor in a short time. The members of these clubs annually appoint a day for united operation, in which they undertake to pull cotton from the tree, to pick, card, spin, weave, and color a piece of cloth, for a priest's garment. They generally finish it by five o'clock in the afternoon, when they stretch it out at full length, (generally five or six yards;) then fifteen or twenty of them carry it through the streets spread over their heads, with music and triumph, to the residence of the priests, where a formal presentation is made of their offering. By this act, they think they obtain great merit, and are, with a heathen's faith, expecting a large reward in the world to come.

They manifest a great concern to have their children brought up in the faith of their fathers. As soon as a child is capable of understanding any thing, it is dressed in its best attire on worship days, and taken to the pagodas, and taught to kneel before the idols, and make offerings. Thus, idol worship is inculcated with their earliest ideas.

Some of these poor women, more pious than their neighbors, shave their heads, and become nuns. They wear a coarse garment, live near pagodas, and take the vow of perpetual celibacy. Like the priests, they subsist on the charities of the people, with this difference: *they ask alms—the priests never do.* They are seen with a basket of rice on their heads, and a string of beads in their hands.

In justice to the females in Burmah, it should be stated as one of the amiable features in their character, that they are invariably kind to strangers. We never heard of any one in want, whether foreigner or native, who sought sympathy from them, and sought in vain. Nor is their pity a mere passive emotion; we have abundant evidence to believe that they do what they can to alleviate the distress, and make comfortable the situation of the houseless stranger. Capt. Kenney, now on an exploring tour on the Irrawadi river, near the borders of Asam, writes thus: "Whatever others may say of the Burmans, I can testify that I was never treated more

kindly and hospitably in my own native land, than I have been by the Burmans on this journey." Mr. Simons, in his recent tour through the wilderness between Arracan and Burmah, says, "Nothing could exceed the desire of the natives and especially the females, to serve me." And though he was alone, without servant or provisions for his journey, his wants were amply and gratuitously supplied by the natives, who continually expressed a tender sympathy in his situation as a lonely stranger.

Dear sisters, need we say how much claim these poor creatures have on your sympathies, prayers, and efforts? With natural elements of character that would, with proper cultivation, make them blessings to society, they are the slaves of ignorance and superstition. They are literally, "all their life time in bondage" through fear, not only of death, but of ghosts and hobgoblins, in which they are firm believers. Their probation for eternity is passed in distressing apprehensions of future, unreal evils, and in their end there is no peace; and oh, it is sad to think of their destiny in the coming world!

Having given you some account of the moral character and habits of females in Burmah, we will make a few remarks in reference to those who have been rescued from the dominion of idolatry and sin. That some have come to the knowledge of God—have abandoned their former hopes and former superstitions, and are making an effort to cultivate just feelings and right views of the blessed gospel, we have abundant reason to believe. The work of the Holy Spirit is the same in all ages and countries. The love of God is wrought in the heart, constraining the believer in Jesus to seek for glory, immortality, and eternal life. The deportment of those who have become Christians, gives us hope that the Holy Spirit's influence has been felt, and that these females, according to their measure of knowledge, are walking in the path of piety. Yet, we are well aware that their piety, as well as knowledge, would bear but a poor comparison with that of Christians in our native lands. Born in a land of idols, all their ideas of future happiness have been associated with deeds and feelings so abhorrent to truth, that "line upon line, precept upon precept" are necessary to make them comprehend, even in a small degree, the beauty and excellency of that gospel, which brings life

and immortality to light. We rejoice, however, that the gospel does commend itself to their consciences; and that, through grace, they are learning in the school of Christ.

Though the filthy and idle habits peculiar to a heathen people are not overcome in a day or a year; yet, in this respect, there is a change for the better, and, perhaps, as great a change as we could reasonably expect, when we consider the obstacles in the way of their improvement, from the combined influence of their heathen neighbors, early habits, and an enervating climate. The influence of thirty or forty years' habit is not easily overthrown. Hence the importance of schools to discipline and elevate the minds of children, and form industrious habits.

Two years ago, last October, four months after the Ava station was recommenced, a beginning was made in the way of schools. The first six months, there were seven scholars, and the year following, thirteen—nine boys, and four girls. Since then, there has been an addition of seven, besides two country-born youth; making in the whole, twenty-nine, who have received more or less instruction. The greater part have learned to read and write, and have been instructed in the Scriptures, and the first principles of geography, astronomy and chronology. In addition to the above studies, six girls, from thirteen to eighteen years of age, have learned to sew very prettily. Two of the scholars, who are young men, have become pious, and are members of the church. Three of the girls appeared seriously attentive to religious instruction, and were often overheard in secret prayer; but we have no evidence that any one of them experienced religion. About nine months since, when only one of us was in Ava, and very low of a fever, the school was nearly broken up. About that time, through the influence of a very wicked mother, two of the girls were enticed away; and soon after, three others went to their native village, thirty or forty miles from the city. Since that time, the school has numbered but eight, and, a part of the time, only five scholars.

There is no want of capacity on the part of Burman children to learn. In this respect they are not behind English children. There are difficulties in the way of obtaining either boys or girls. The most formidable arises from the unwillingness of mothers to be separated from their children, even for one day.



Perhaps among no people on earth is maternal fondness more strong. If their children are out of sight, they are afraid some evil will befall them; and, not being able to appreciate the value of learning, they easily find excuses for keeping them at home.

We are happy to say that we have seen two or three female schools in operation in the city, and we are informed that others exist. Formerly no such thing was known, and though the only instruction they receive is to learn to read, and commit to memory passages from the life of Gaudama, to be repeated before the idols, of the meaning of which they are generally totally ignorant, yet even this is better than no instruction, as they will be able to read our books. From what we have seen, and from what has been done, we do not despair of getting under our influence many of the female children of Ava, as also some who are mothers.

A number of females whom we may call *friends*, often visit us, not for instruction, but merely through friendship. Some of them can read, and we have given them books, which they appear to value. We take such opportunities to give religious instruction; but they manifest little interest in eternal things. Their stupidity can only be removed by the quickening influences of the Holy Spirit.

We have said before, that, in the common business of life they take the lead in knowledge and influence. But, alas! in science and religion they are content to remain ignorant. They have a routine of external rites, the performance of which they suppose to be the sum of their religious duty. To understand religion makes no part of their concern. "These," they say, "are the concerns of men—talk to them, we do not understand them—they are too deep for us." A few exceptions here and there may be found.

Dear sisters, we are happy on many accounts that you have put it in our power to lay before you the degraded state of females in Ava, and to solicit your united co-operation with us, by your prayers and alms, to ameliorate the condition of the poor heathen, and bring them to the knowledge of the truth as it is in Jesus. It rejoices our hearts that you take so deep an interest in the welfare of this great and proud city. We know that you pray for its deluded inhabitants, and that God would bless our poor endeavors to spread the gospel of his Son.

May the God of all comfort bless you, strengthen you to every good work, and finally give you an abundant entrance into his everlasting kingdom and glory.

---

### Germany.

---

#### EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.

Hamburg, April 17, 1836. Sabbath. After preaching this evening, I was accompanied by a Roman Catholic, named Fabricius, to my house, with whom I had an interesting conversation. He stated, that by attending on my ministry, he had been led to see and feel that he was a great sinner, and that he needed teaching from above. On asking him how he expected to obtain the pardon of his sins, he replied, without any hesitation, "Only through the blood of Christ." He appeared to be fully convinced of the errors, both of the government established protestant and the popish church, and expressed his determination to follow the Scriptures, with which he has been lately supplied. He also expressed a wish to receive baptism, as soon as I might judge him fit for it. I endeavored to show him the great importance of securing first the pardon of our sins, by applying to the Lord Jesus Christ, in order to be influenced by a principle of holy and grateful love to Christ in the discharge of all his commands. I had visited this person some time before, when there appeared nothing hopeful about him, except that he had begun to read the Scriptures, and left off working on the Lord's-day. I trust he is now under divine teaching, and that ere long I shall have to rejoice over him as one of the redeemed of the Lord.

19. Visited K. Gunsmith, who, in company with his wife and son, has attended on my preaching for some time. He is just recovering from a severe illness, which appears to have been blessed to him. He begins to view himself as a poor sinner, and seems always deeply affected under the word of God, to which he attends very regularly. Conversing with him on the necessity of regeneration, to which they all listened with fixed attention. The Lord pour his spirit on these dry bones, and quicken them in Christ.

22. Called on B—. He applied a short time ago for admission to the Lord's table. Told him at that time, that unless he was truly converted to



God, that ordinance would prove no blessing to him, and that the church admitted none, but such as gave satisfactory evidence that a change of heart had been effected. He took the denial in a good spirit, and said to-day, he saw, that as yet he was not fit for the enjoyment of the privilege. I hope he is beginning to see his sinful condition, and the need of heavenly teaching. He diligently reads the scriptures, and has ceased to work on the Lord's-day.

May 3. Called again on B—. In asking how it was with his soul, he said, "Both I and my wife rejoice that we begin to see the truth, and nothing gives me greater pleasure than perusing the Bible, and holding communion with my Savior in my heart. We are very anxious to sit down with you at the Lord's table." I trust the Spirit of God has begun his gracious work in their hearts. May he complete it.—Amen.

Two poor Poles engaged in the late unfortunate revolution of that country, called on me, who were entertained at my house. By this means I had an opportunity to point them to the Savior, to which they listened with attention. They were supplied with Testaments and tracts, and leave to-day for England.

A few days subsequent, Mr. O. had the pleasure of baptizing four persons, as stated in his letter of May 20, published at p. 222, of our last volume.

A continuation of his journal from that date, has recently come to hand, from which we give the following extracts:—

*Tour to Oldenburg—Additional Baptisms.*

22. Lord's-day. On board the ship Plato, from Philadelphia. Accompanied brother T. yesterday down the river, to join his ship at Cruckstandt, with the object of supplying the emigrants on board, about 80 in number, with the scriptures and tracts, before they leave the land of their fathers forever. We reached the ship late at night. Was the greater part of this forenoon employed in conversing with the passengers, and in supplying them with religious tracts. The emigrants consisted of Lutherans, Reformed, Roman Catholic, and Jews; all of them received the tracts thankfully, and listened with attention to the word of exhortation with which they were accompanied. The conversation with the cabin passengers was particularly interesting. I was enabled to introduce

the great fundamental truths of Christianity to their notice, supplied them also with a number of good books and tracts, and exhorted them to search the scriptures for future instruction.

In the afternoon, I had just arranged to preach on deck, when the wind shifted to the east, the ship got then immediately under way, and thus prevented our worshipping together.

23. Cuxhaven. From this, I intend to proceed to Oldenburg and Eastfriesland. Called on the Lutheran minister in this place. It is very likely he will establish a Temperance Society. I promised to lend him some English—American publications on the subject.

25. Bremerhaven. On my way to this place, I distributed a considerable number of tracts, both in the villages through which I passed, and to the people I met with on the road. Visited two Lutheran pastors, both men of evangelical sentiments.

Met here with a lad from Hamburg who is going out to America as cabin boy; he was supplied with a pocket-bible, and a number of tracts. He listened with attention, when pointing out to him, that unless God taught him, he would never be able to understand the scriptures to the saving of his soul.

27. Hollwarden. This is a small village in the Dutchy of Oldenburg, and the only individual in this part of the country who feels at all interested about the salvation of his fellow-sinners, is the Christian farmer, with whom I am residing at present. I have, from time to time, furnished him with bibles and tracts, which he has judiciously distributed, and he has at least had the satisfaction of winning one soul for Christ. This individual I had the pleasure of meeting at his house. She is a farmer's wife, and from the conversation I had with her, it appears that she loves the Savior, and is attempting to instruct her servants and day-laborers in the blessed truths of the gospel. Supplied both these friends with tracts and encouraged them to continue and increase their efforts in the extension of the Redeemer's kingdom.

June 4. Varel. During my stay here, I have frequently spoken to my relations (this is my native place,) on the great importance of vital godliness,—expounded the scriptures to them, and prayed with them. Some have listened with attention—others among them have shed tears—but, alas! as yet none of them have turned to the Lord. The gospel is not preached here—the

Sabbath is universally profaned, and the use of ardent spirits is increasing to an alarming extent—death and destruction following in its train. Only a day or two ago, a man was found dead on a public road, destroyed by this poison, with a half-emptied bottle of spirits near his side. When shall this foul monster be chained—never, never again to obtain the liberty it has so long enjoyed? Blessed be God! the temperance societies, under his direction and blessing, will ultimately effect this.

From this I visited an evangelical minister at Dykhausen, but not finding him at home, and learning that he was at Neustadt Goddens, a small town on the borders of Oldenburg, I went thither, where I met him, as also a Mennonite preacher, who had come to settle among the few Mennonites, that remain, of a once flourishing church. I exhorted and encouraged both these friends to engage in the circulation of the scriptures and religious tracts, with which I promised to supply them: they promised to do what they could.

I had intended to proceed from this to Eastfriesland; but as fourteen days have already transpired since I left Hamburg, and as I shall probably stay a few days at Oldenburg and Bremen, it will be necessary to give this plan up, and return.

5, & 6. Oldenburg. I have had several highly interesting meetings, with the new converts in this place, for preaching, prayer, and conversation. There is one feature especially in their Christian profession, which I greatly admire; they are desirous to understand the whole truth, and submit to all the requirements of the holy scriptures. The ordinances of Baptism, and the Lord's Supper, they have embraced, in their native purity and simplicity, and four of them offered themselves as candidates for the former of these appointments of Christ. Their wish was readily complied with. We proceeded, on the 6th of June, a little way down the river (Hunte,) which passes through the town, when this blessed ordinance was administered to them. Peace and joy filled our hearts, on our way home. At the particular request of these brethren, we partook together of the emblems of the dying Savior's love. I was particularly glad to find that these brethren were preserved, unpolluted, from the strange errors so prevalent even among professors of religion in this country—Uni-

versalism, and the violation of the Lord's day.

The brethren here take an active part in the spread of the truth. They are embracing every opportunity to furnish those around them with good religious tracts, bibles, testaments, and other religious books;—in this way, one of the brethren named Weichardt, can be made extensively useful, as he has a large connexion both in town and country, and possesses much talent, in communicating the truth in a clear and powerful manner. A collection had been previously made in furtherance of the spread of the gospel, amounting to fourteen Spanish dollars, half of which was to be given to the American Baptist Missionary Society.

The prospects at this place are indeed encouraging: may the Lord watch over and strengthen this infant cause, to the salvation of souls and his own glory.

On the morning of my departure from Oldenburg, I received a most interesting letter from a young woman, sister to one of the brethren who were baptized, from which it is evident that the Lord has also visited her soul with his salvation; and there are two other females who also give hopes that a good work is begun in them.

Brother Weichardt has received the pleasing intelligence this morning, that a letter which he had written to a candidate of theology at Elsfleth, who had preached against the tracts that were circulated in that place,—and in which he had faithfully warned him of the guilt and danger of attempting to hinder the spread of the gospel,—the candidate had shown to some of his friends who had taken a copy of it; others had taken copies of this copy; and the letter was now circulating in the place; so that many who otherwise would probably never have heard the truth, will hear it by this means. Surely the devil is not unfrequently taken in his own craftiness.

15. Bremen. I had intended to visit, from this, a number of Hanoverian villages, where I preached the gospel with considerable success ten or twelve years ago. I had requested br. Lange to meet me here, in order to assist me, as much of the work consists in conversation, and the distribution of tracts. Br. Lange I met here, according to appointment, and visited with him some Christian brethren at Seharbeck, brought to the knowledge of the truth,

through his instrumentality, about four years ago. To them we gave the word of exhortation, and pressed on them the duty of diligently searching the scriptures, in order to know and do the whole will of God. We returned very late in the evening to Bremen, from which I caught such a severe cold, that I have been confined to my chamber several days, and I feel myself so weak, that I shall not be able to make the intended visit to the different Hanoverian villages. Br. Lange will therefore make the tour alone. Whilst here I called on several individuals, and on the Lord's-day I was permitted to expound a portion of God's word at the house of a family in whose conversion the Lord used me as an instrument more than ten years ago. With these dear people, who have, on the whole, scriptural views of the truth, we had sweet communion.

On the morning of Lord's-day, 12th June, we attended at St. Ramberti, and were agreeably surprised, to hear our own views of baptism so well defended by Mr. Ulrichs, the minister. He preached from Acts viii. 38: and said among other things: "*Die Apostel taufsten durch untertauchen*,"—"The apostles baptized by immersion;" but instead of going on thence, making a faithful confession of his sin, in having departed from the law of Christ, and exhorting his hearers to search the scriptures in order to see how they also had departed from the good old way, he went on, without assigning any reason why the apostolic mode had given place to a human invention, and said that though the mode had been altered, the design and blessing remained the same.

#### *Baptisms at Hamburg—Temperance Effort.*

Hamburg, July 4, & 5. On Lord's-day evening, preaching from Acts xxiv. 25, as also at the monthly missionary prayer meeting, the word appeared to be accompanied by a divine power: the deepest attention was manifested, powerful feelings were raised, evinced by the many tears that were shed. A woman who, during the latter service, had hardly been able to suppress her voice from weeping aloud, came at the close, fell down at my feet, and exclaimed, "Oh, is it possible, that my sins can yet be forgiven?" I directed her to Him who came to seek and save that which was lost, and who will in no wise cast out any that come to him. May these

promising appearances not be like the morning cloud or the early dew, but end by the teachings of the Holy Spirit in the conversion and eternal salvation of these precious souls.

15. Sister Kœbner was baptized this day.

August 11. With a Mr. K—, a proselyte from Judaism to the Lutheran church, I had a highly interesting conversation to-day;—his elder brother is a member of our church. It appears from his statements, that he was sprinkled and joined the Lutheran community about two years ago; but that, though convinced of the truth that Christ is the promised Messiah, he had no experimental acquaintance with his own heart. He came on a visit to his brother in this city three months ago, and attended regularly on my preaching, which in connection with the instructions received from his brother, the Lord has greatly blessed to him. He now sees and feels the depravity of his nature, the freeness and fullness of the plan of salvation, and the duty of believers to walk in all the ordinances of Christ blameless. There is a third brother, residing in the neighboring town of Altona, who has also been lately induced by the exhortations of the above dear brother, for such I can doubtless call him, to attend on my ministry; and it is pleasing to observe, that he also begins to listen with much attention to that word, by which his two brothers have been converted from darkness to light. May the good and gracious Shepherd add this lost sheep of the house of Israel also to his people, and thus encourage all who seek the good of the descendants of Abraham. There is still among this unhappy people, even in our day, a remnant according to the election of grace;—these pleasing facts fully prove it. Soon, I trust, there will be four brothers members of our church, who are a part of that remnant.

13. Visited a man, named K. and his wife, who have for a considerable time attended regularly at our meetings for preaching and prayer. They are both desirous of being baptized, and of joining the church. Though as yet I am not fully convinced that they are converted, they give many pleasing proofs, that they are anxious about their souls. May the Lord instruct them, lead them into all truth, and become the only foundation of their hope, and thus bless our labor.

18. A woman who for some time



has manifested much concern for her eternal welfare, called on me this morning. On entering the room, she exclaimed: "I am a lost sheep!—I am the greatest sinner on earth!" I requested her to sit down, and pointed to the Savior, assuring her that he wanted just such persons for his kingdom as she felt herself to be. She went away, apparently a little comforted. May the gracious Savior remember her in mercy, and fulfil to this poor distressed soul, that gracious promise, Is. xl. 11.

26. To a Jew and a gentile, I had the pleasure of giving religious instruction this evening. They appeared to be both deeply impressed with the truths stated, and expressed their wish to join the church under my charge as soon as possible. I intend to continue a regular course of instruction with them.

29. Two women, originally brought up in the errors of the popish church, called yesterday and to-day, and expressed their desire to join our little church. They had been joined, about four years ago, to a disorderly church in this place, holding the errors of Erskine on universal pardon, &c. but they were now convinced of these errors, and, having derived much instruction and comfort, by attending on my ministry, they were anxious to be joined with God's people.

31. Baptized this afternoon, in the name of the triune Jehovah, brother Halcrow, and brother Köbner, the former by birth a gentile, the latter a Jew. It was a season of refreshing from the presence of the Lord, and we all went on rejoicing after the administration of the ordinance. My soul rejoices in God my Savior, at all the glorious things I am permitted to witness. Blessed be his holy name, for ever and ever!

Sept. 23. From the beginning of this month up to the present period, I have had very many opportunities, besides preaching at stated times, of proclaiming the glad tidings of salvation to my perishing fellow-sinners. Nearly every day, I had the privilege of directing anxious inquirers to the Savior. To four hopeful individuals I have given a regular course of instruction;—the Lord has blessed these feeble attempts to bring sinners to his cross, and five persons have expressed their wish to submit to the command of Christ, and receive the ordinance of baptism. Besides these, there are one or two others who also have experienced the power

of divine grace on their hearts, who will doubtless also soon come forward and fulfil all righteousness, and make an open profession of their attachment to Christ.

Two persons excluded from the church more than eight months ago, have at last humbled themselves, confessed their sin, and are now anxious to be received into its bosom again. May the Lord heal their wounded spirit and restore to them the joy of his salvation.

Several of the members of the church being English, I have organized a bible class for their profit, to meet once a week at my house. I intend to commence also an English-prayer meeting after the German service on Lord's-day evening. The prospects of the mission, are at present most encouraging. May we have all necessary wisdom from above, to improve the opportunities of sowing the good seed.

27. A Temperance Society was formed yesterday evening at a meeting of about sixty persons at my house. After imploring the blessing of God on the object for which we were assembled, and having in a short address shown the object of Temperance Societies, brother Köbner followed me, and advocated the cause by an appropriate speech; after which forty-three individuals signed the pledge. May the gracious Lord smile upon the day of small things, and grant that our efforts may be crowned with abundant success.

After this meeting, a candidate for baptism offered herself, with whom I have had many interviews, and who, for a considerable time, has received private instruction. I think she gives satisfactory evidence that the good work is begun in her heart.

30. A man, named Debus, who is about to emigrate with his wife and two children to New South Wales, and who has for some time attended our meetings for worship, and who has also received a course of private instruction, called to-day. I have the best hopes that the Lord has begun a work of grace in his heart, and trust, that should he sail for New South Wales, he may be made instrumental in the conversion of those who are to sail with him.

I commenced this evening a course of instruction with five females, who appear to be inquiring what they must do to be saved.

Oct. 2. Lord's-day. Baptized this afternoon, on the Hanoverian side of the Elbe, the brethren Köbner and Fride-



rice, the former by birth a Jew, the latter a Roman Catholic.

4. Another inquirer called this forenoon, who has regularly attended our meetings for some time. He stated that for many years he had never once looked into his bible; but that since attending on my preaching he found so much pleasure in reading it, that his eyes had been inflamed by his reading so much. The truth has evidently made a deep impression on his heart. The Lord grant it may end in his genuine conversion to himself.

7. The Lord is still adding to us such as shall be saved. A woman, who has attended both my private and public instructions, and of whom I have entertained the hope for some time that the gracious Spirit of God had opened her heart, offered herself this evening as a candidate for baptism.

8. Baptized four persons. Blessed be the Lord God of Israel, for all his marvellous works of grace among us. May the whole earth be filled with his glory.—Amen.

### Other Benevolent Institutions.

#### BAPTIST GENERAL TRACT SOCIETY.

The thirteenth Annual Meeting of this Society, was held in Philadelphia, Jan. 4, 1837.

According to the Annual Report then read, the number of tracts printed during the year was 279,472, and of pages, 5,169,800. The number of pages issued from the Depository, was 4,808,200, leaving on hand 3,198,600. Of the Monthly Paper, 1800 copies have been issued, and of the Triennial Register, 2,500. The number of stereotyped pages belonging to the Society, is 2830. The number of pages in twelve other publications, not stereotyped, is 1207; making in all, 4037 pages. The tracts in the regular series have been bound in six volumes of 300 pp. each, and in twelve half volumes. Of the seventh volume, 284 pages have been stereotyped. The amount received for publishing tracts and Mrs. Judson's Memoir, in Germany, including the receipts of the preceding year, is \$752,84. \$184,35 have been received for publishing tracts in Burmah, since the last Triennial Meeting of the General Convention. On the "Ten Thousand Dollar Plan," the amount received the past year is \$1120. The present number of shareholders is 275. The Society has 74 Aux-

iliaries; the number of Depositories is 44, of which 20 are owned by the Society. The receipts into the Treasury for the year ending Jan. 3, were \$9,215,73, of which 3990, 78 were donations.

#### Officers of the Society.

WILLIAM T. BRANTLY, *President.*  
JOSEPH H. KENNARD, *Vice President.*  
I. M. ALLEN, *General Agent.*  
WILLIAM W. KEEN, *Treasurer.*  
WILLIAM FORD, *Secretary.*  
and 21 *Managers.*

The Board of Managers have addressed to the "Baptist Churches in the United States," the following

#### Circular.

*Dear Brethren,*—The Managers of the Baptist General Tract Society, deeply sensible of their responsible relation to you and to a perishing world—and placed in a post of observation, where the destitution of religious instruction, such as it is the design of the Society to furnish, continually meets their view,—beg leave to address to you their imploring plea for help. They believe that the one hundred and sixty publications which they have prayerfully selected and sent forth, will not suffer in comparison, so far as their adaptedness for usefulness is concerned, with any similar publications, or perhaps any other uninspired writings. These also present a superior claim to the confidence of the Baptist churches, from the fact that they are intended to utter the un mutilated language and sentiments of the Bible, on all its doctrines and ordinances. The plea of our denomination has always been for the whole light and truth of God's holy word.

When you consider the immense field which is opened for the circulation of our tracts in this country, and wherever the English language is understood, and the special claims of the more destitute regions, we cannot doubt your desire to co-operate with us promptly and efficiently in this labor of love, by furnishing the means, as God has enabled you, for sending abroad these messengers of truth. We would gladly send to all of you a living messenger to plead this cause, and excite you to think upon and relieve our necessities. But as this is attended with much expenso and delay, we venture, in this epistle, to solicit your early attention to this important subject.

Will you be pleased prayerfully to consider your obligations to our glorious Redeemer, and the promotion of his cause by the use of approved instrumentalities. And while Burmah, China, France, Germany, and Greece, as well as our own destitute churches and unevangelized population,

are calling on us for religious tracts, may we not hope that you will consent to take up a public collection, in behalf of this object, by the first of April next—that your offerings may be brought to us by the brethren visiting Philadelphia the last of that month, to attend the anniversaries which will then occur. Our prayers are unto God, that He may incline you to a more liberal effort in this good cause. And while you and we will rejoice together in all the good accomplished, to Him shall be all the glory.

By order of the Managers,  
 WM. T. BRANTLY, }  
 I. M. ALLEN, } *Committee.*

AMERICAN TRACT SOCIETY.

*Shall the Foreign Christian Press be sustained?*

Of the sum of \$35,000, which the AMERICAN TRACT SOCIETY at their last anniversary resolved to be the least amount required, during the current year, for foreign lands, (and which many at the time expressed an earnest desire to increase to \$50,000—a lady present, and she a widow, offering, through a friend, to pay \$100, in case \$10,000 should be added,) only \$8,221 35 have been yet received, leaving to be raised before April 15, when the Society's year ends, \$26,778 65

Notes for paper and other engagements of the Society, which must be paid before April 15, amount to

11,373 79

The Treasury is short of meeting bills due this day,

1,394 50

Making, over and above all the current expenses of the Society, to be paid within 81 days,

39,546 94

The whole amount of donations designated for foreign distribution, received within the last five months, is but

2,303 33

The Committee are aware of the difficulty which has attended the raising of funds, and of the claims presented by other Christian objects; nor would they divert attention from the great work of Tract and Volume distribution, accompanied by Christian effort and prayer in our own country; but when they look at the press in foreign lands, and the multitude of laborers depending on aid from this Society, they feel that all, to whom the facts are known, will unite in the conviction that this department of means for the world's conversion must not be neglected.

*Presses in operation, and laborers to be supplied.*

Missionaries and Tract Societies, from among almost all the nations of the earth,

are urging forward their operations, expecting a measure of assistance from this society. Their presses are in motion; colporteurs, missionaries and assistant missionaries, native Christians, all whose services can be secured, are engaged in the distribution. Millions, among whom some portions of divine truth have been distributed, wait for further supplies. Thousands of pagans, who have read the tracts they have seen, call for new ones. Original tracts are preparing; translations are in progress; blocks are cutting; stereotype plates are casting; punches and matrices, and founts of new type (including metal moveable type for the Chinese, the written language of probably one fourth of the human family,) are in preparation at great expense. A large part of all that is doing by the American churches for the conversion of the world, is more or less intimately connected with the operations of this Society.

Not to dwell on what is doing for the North American Indians, among whom are about 168 missionaries and assistants, with two printing establishments; or on the labors of the Moravian brethren and others for the American continent, the Society is intimately co-operating with the following agencies abroad.

*Tract Societies in Europe.*—The Society at *Paris*, laboring for 32,000,000 French, and for Spain, issues 500,000 tracts annually, and his 40 tracts, the same as published by the American Society, and to which its funds may be applied, and also seven volumes (Saints' Rest, Call, Rise and Progress, Pilgrim's Progress, Keith on Prophecy, Bogue's Essay, and Young Christian.) In *Belgium*, the Rev. Mr. Boucher and a few others are just commencing tract operations. The Tract Society at *Hamburg*, issues 270,000 tracts annually, and has 60 tracts, and two volumes (Pilgrim's Progress and Keith,) in common with the American Society. The Society at *Barmen* have 25 tracts, to which this Society's funds may be applied; that at *Bremen*, 12; that at *Berlin*, 9; the last Society having issued 2,000,000 tracts, with access to millions of Poles, Hungarians, Bohemians, Wendish, &c. The Society at *Stockholm* have 84 tracts, and are now about to issue the *Young Christian and Life of Page*, in Swedish. The friends of Christ in *St. Petersburg* printed 155,000 tracts the last year; 19 tracts have been sanctioned by this Society, besides Baxter's Call, translated by a Russian bishop, and printed at the office of the Holy Synod of Moscow, and the *Young Christian* translated; a population of 60,000,000 to be supplied, and tracts every where gratefully received. In France, eight American Baptist missionaries and assistants, and in Hamburg a devoted missionary and colporteur, are also co-operating in the

work. Proposed appropriations, including \$3,000 for Russia, \$5,300.

In countries on the Mediterranean are (including reinforcements on the way) 85 American missionaries and assistants, with a printing establishment at *Syra*, which has issued in two years, at this Society's expense, 1,700,000 pages; two printing establishments at *Smyrna*, embracing a stereotype foundry, and founts of type for almost all the principal languages of the surrounding countries; an Arabic press at *Beyroot*; and a press at *Oormiah*, among the Nestorians of Persia. About forty tracts (including Robinson's Scripture Characters,) have been adopted for publication at *Syra*; about fifty approved tracts, and the Saints' Rest, Pilgrim's Progress, and Flavel's Touchstone, have been issued from the press lately removed from *Malta* to *Smyrna*; eight issued by Rev. Mr. Brewer, at *Smyrna*; and ten tracts of the American Society are published by the Church Missionary Society at *Malta*. Proposed appropriations, \$6,500.

In *Africa*, are 19 missionaries and assistants; the South African Female Tract Society, at *Cape Town*, has issued six approved tracts and Pilgrim's Progress; and Rev. Dr. Philip says, nothing is now so much needed as means for printing tracts. Proposed appropriation, \$500.

At the *Sandwich Islands*, (including reinforcements now on the way) are 90 missionaries and assistants, with a printing establishment, issuing 10,000,000 pages annually; two tracts adopted, and a number of Scripture Tracts printed. Proposed appropriation, \$1,000.

In *India*, the missions to the Mahrattas, in *Ceylon*, *Orissa*, and other parts of Southern *India*, and in Northern *India*, embrace (including reinforcements on the way) 160 missionaries and assistants, with a printing establishment and type and stereotype foundry among the Mahrattas; three presses in *Ceylon*, two in Northern *India*, and numerous tracts issued by the *Calcutta* Tract Society, in various languages; 13 tracts adopted in *Mahratta*, 30 in *Tamul*, 2 in *Orissa*, besides Pilgrim's Progress in several languages. Proposed appropriation, \$7,000.

In *Burmah* are 48 missionaries and assistants, and 30 native printers; 5 presses, 2 wholly occupied with tract printing, and a stereotype foundry; 24 tracts approved; the whole bible printed, and operations extending among the *Karens*, *Talings*, &c. Proposed appropriation, \$4,000.

In *China* and *South-eastern Asia* are 49 missionaries and assistants; a press at *Canton*, a large printing establishment at *Singapore*, with a stereotype foundry and type in various languages, and 11 Chinese block-cutters and printers at work; 4 presses in *Siam*, and one among the *Shyans*;

9 tracts adopted, and many large Scripture tracts issued. Proposed appropriations, \$9,800.

SUMMARY.—659 missionaries and assistants, of whom nearly 200 are ordained preachers; upwards of 500 have been sent out from the United States, of whom 17 are printers, and the remainder are native teachers, printers, or assistants, supported by our various Missionary Societies. Eighteen mission printing establishments, four of which embrace stereotype foundries; and twenty-nine presses in operation, besides six Tract Societies in Europe and the laborers in Russia; 359 tracts and 16 volumes issued in common with the American Society, or approved by the Publishing Committee; and the Society and the various Institutions aided, issue tracts in fifty-six different languages, embracing a very large part of the earth's population.\*

Shall all these laborers be told that the American churches are sunk in so deep poverty, or have allowed the love of the world so to absorb the spirit of benevolence, that further aid may not be expected? That they have forgotten their Savior, their vows, and perishing millions for whom he died? Shall our brethren who have been borne out on the arms of our faith, and the pledges of our support, relinquish their plans, lay aside their translations, stop their presses, disperse the native printers, seal up the truth of God, and hide it from the eyes of inquiring millions? Who shall bear this responsibility? bear it before God, and bear it to the judgment? Is there an evangelical pastor, who will not do so much as to bring this cause without delay before his people, and see that their contributions are transmitted? Is there an officer of an Auxiliary Society, who will not attempt to rouse it to action in favor of this object? Are there any individuals, male or female, ransomed by blood divine, who will not by personal gift, and gaining the co-operation of others, do what they can? Is there a Christian so poor that he will not pray for the dews of the Holy Spirit to descend on the society, its officers and agents, and all who take any part in this great work?

By order and in behalf of the Executive Committee.

JAMES MILNOR, *Chairman*.

WILLIAM A. HALLOCK, *Cor. Sec.*

O. EASTMAN, *Visit. and Fin. Sec.*

*New York, January 24, 1837.*

\* From American Board of Commissioners, 454 missionaries and assistants, 16 presses and 3 foundries; American Baptist Board, 162 missionaries and assistants, 8 presses and 1 foundry; Western Foreign Missionary Society, 24 missionaries, and 3 presses; Board of Protestant Episcopal Church, 19 missionaries, and 2 presses.



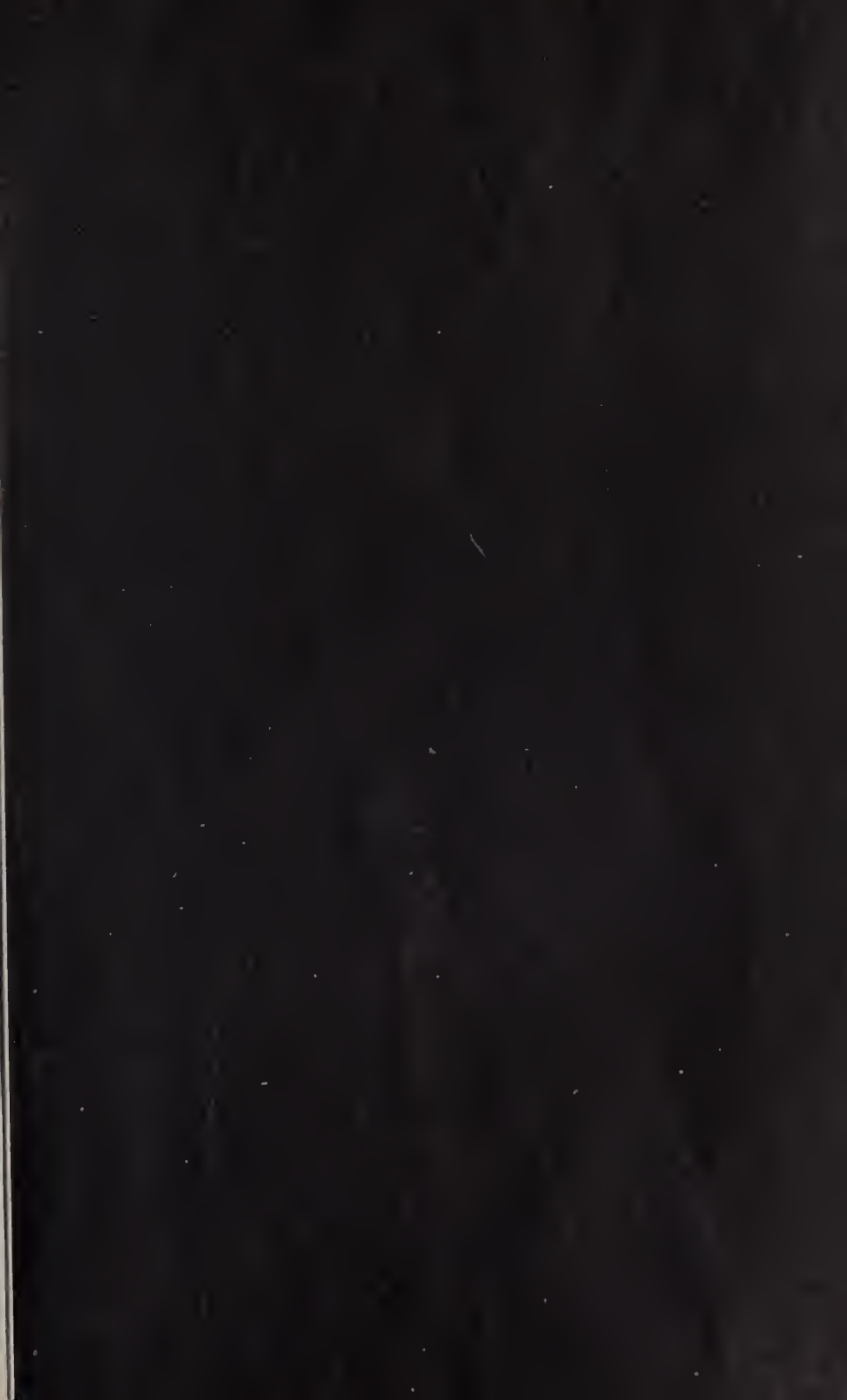
*Languages*.—Seneca, Mohawk, Delaware, Ojibwa, Otee, Wea, Putawatomie, Shawanoe, Creek, Choctaw, Cherokee, Creole, English, Welsh, French, Spanish, Portuguese, Italian, Dutch, German, Lithuanian, Bohemian, Hungarian, Wendish, Danish, Swedish, Polish, Finnish, Estonian, Russ, Armenian, Hebrew, Greek, Turkish, Arabic, Syriac, Persian, Caffre, Hawaiian, Mahratta, Tamul, Telinga, Oriya, Hindoo, Hindostanee, Panjabe, Burman, Karen, Taling, Siamese, Shan, Bugis, Javanese, Malay, Chinese.—Total 56.

*The proposed appropriations* are for China, \$4,000; Singapore and Indian Archipelago, 3,000; Siam, 2,000; Shyans, 800; Burmah, 4,000; Northern India, 1,000; Orissa, 1,000; Telingas, 500; Ceylon, 2,000; Southern India, 1,500; Mahrattas, 1,000; Sandwiel Islands, 1,000; Persia, 500; Nestorians, 500; Asia Minor, 2,500; Sweden, 300; Greece, 2,000; Constantinople, 1,000; Russia, 3,000; Hungary, 300; Poles, 300; Hamburg, 600; France, 800; South Africa, 500; United Brethren, 700; N. A. Indians, 200.—Total, 35,000. Statements showing the claims of each station, with the encouragements, may be found in the Society's Annual Reports, and other documents.

*Remittances* may be addressed to Mr. O. R. Kingsbury, Assistant Secretary and Treasurer, No. 150 Nassau street, New York, or Rev. Seth Bliss, Secretary American Tract Society, Boston, No. 5 Cornhill. \$20 constitutes a member for life; the addition of \$30, or \$50 at one time, a Director for life.

### Donations from January 15, to February 15, 1837.

Alton, Ill.—Mark Pierson, Esq., per Messrs. Griggs & Weld,		\$11,02
New York—Emily G. Gates, per D. Dimack,	4,	
“ “—Beriah Bap. ch., Eld. Dunbar pastor, per S. Chapel, tr.,	100,	
Abington, Pa.—I. Phillips, 1,25; John Seamans, 25	1,50	
“ “ Asso., per R. Grennell, tr.,	34,17	
Nicholson, Pa., Bap. ch.,	2,89	
Collected in the State of New York by Rev. O. C. Comstock, as ag't of Board,	1002,90	
For For. Miss.	1145,46	
New York, Juv. Benev. Soc. of 1st Bap. ch., for Burman bible, per I. M. Bruce, tr.,	30,	
New York—Mrs. Woodruff, for Bur. Miss.,	1,	
Per William Colgate, Esq.,		1176,46
Tolland, Ct., Bap. ch., mon. con., 9; Mrs. Merrill, for Bur. Miss., 1, per Rev. S. Barrows,		10,
Worcester, Ms., Bap. ch. mon. con., per Rev. J. Aldrich,		107,
Worcester, N. Y., Bap. Asso., per F. Humphrey, Esq., of Albany,		54,77
Paterson, N. J., Bap. ch. mon. con., 34,23; mission box of the Sabbath school, 12,27; mission box of the infant school, 6,—per Mr. C. P. Jacobs, by Rev. C. B. Shute,		52,50
Columbia, S. C.—Annual donation of “S. C. Columbia,” for the Burman Mission,		100,
York Co. For. Miss. Soc., Me., Dea. Chas. Swasey, tr., by hand of C. H. Cushing, Esq.,		182,23
Knoxville, Ill.—Mon. con. collections of different denominations in that place, per Rev. G. Bartlett, by I. G. Sanborn, Esq.,		10,
Boston, Ms.—Fem. friend of missions—proceeds of gold beads, per Mrs. O'Brien,		4,50
Virginia Bap. Miss. Soc., for Bur. Miss. 48; for Mr. Mylne's ch., Africa, 20,66; For. Miss. 23,82; Richmond African Miss. Soc., for Mr. Mylne's ch., 27,52—per A. Thomas, Esq., tr.,		120,
Newberry, S. C., Bap. Bib. Soc., for For. bib., per I. S. Carwile, tr.,		25,
Sturbridge Asso., Ms., 63,83; S. S. at Three Rivers, Ms., 1,20—per Edward Phillips, Esq.,		65,03
Caroline Co., Va.—Mrs. Lucy Ann Colman's legacy to the Burman Mission, per A. Thomas Esq., tr. Va. Bap. Miss. Soc.,		700,
Boston, Ms., South ch. mon. con., Feb. 6, per Dr. Bolles,		7,62
Richmond Vill., Me., Bap. ch., at mon. con., per Rev. L. C. Stevens,		8,50
Randolph, Ms., North Bap. ch., mon. con. miss. box, per A. Alden, Esq.,		10,45
Taunton Bap. Asso.—Bap. ch., Seekonk, Ms., for Bur. bible, per S. L. French, tr.,		29,
Boston, Ms.—a friend, to be appropriated <i>expressly</i> “for the benefit of schools in Africa,” per Miss M. Webb,		30,
Buckeport, Me.—Moses G. Buck, Esq.,		20,
Darlington, S. C., Juv. Miss. Soc., for Bur. schools, per Miss Sarah P. Catlett,		10,
Mississippi, Bethel Asso., for Bur. bible, per Rev. A. Vaughn,		60,



For the ... ..



1880

I-7 v.17/18  
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1534